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Must Remain in
Transcription Room

M 1831

Wednesday - April 29th, 1970

New York

Group III

MR. NYLAND: So, last week we had what we call a little experiment - listening to a tape. My impression is that it was quite right, as an experiment, and I would like to continue with it for next week - the same way. I do not know exactly how many people came, and of course I don't know how many might want to come next week. I think you have to learn to separate personality from ideas. And of course it can be done quite well when the ideas can be used by you. So that even if there is a relationship between you and another person, and you can say that you would like to hear him talk, there is another kind of relationship which is between you and the application of what is being talked about. And that when you have the tape to listen to, there is of course no personality visible, and there may be something that you remember, but I think it will increase the possibility of really listening, even if you cannot stop the

tape, you're not distrubed by a variety of different things which of course are inherent in a discussion like this.

Now I say it's an experiment, because it all depends how much you can extract from that kind of a meeting. And if the emphasis for yourself is really a wish to be reminded of Work, so that as a result of that you would have more of a stimulus to try to put to practice what you then hear or already know, or that it stimulates you to see if actually this kind of an application can give you more insight about yourself, then of course that kind of a meeting is quite useful. If, on the other hand you have questions of a certain kind, or you would like to discuss some kind of a subject, then quite logically, you need something else, and listening to another meeting will not be very helpful unless in that meeting certain principles are discussed which you are interested in.

I do not know sometimes where the particular development is of a group, or of each different person in a group. But all throughout there is always a long thread of the application of Work, which starts already in the beginning, and then continues all throughout your exposure to the ideas of Gurdjieff. And that it doesn't really matter very much even from that standpoint where you happen to come in, because all the time, this thread - this desire - which I assume on your own--on your own part of wishing to apply, will always find something in whichever way you enter into that kind of

a current, for yourself, answering quite definitely certain questions within yourself. That is, one can assume that the person is sufficiently all around and sufficiently interested in a variety of events of one's own life, or the different experiences he has had, that almost at any time, whenever you hear any discussion of the ideas of Gurdjieff, that you can place it in experiences of your own, and that it doesn't have to be simply a very specific one.

I think the difficulty many times is that you feel that your particular question should be answered, and it is not really that way. Because the answer of a question - unless it has to do with the direct application of Work - simply satisfies at that time your mind, and it does not guarantee you anyway that you will increase a wish on the part of yourself to want to Work. So, an answer that is given, it might give you clarity, but I do not know if the clarity is really enough; that is, the clarity is not stimulating enough. One would say that as soon as it's clear, it is then as if a problem is solved. But you know problems in mathematics are not continuous. When a certain problem is solved, then that is the end of that. And of course there are other problems and perhaps even related, but not necessarily so. Whereas when one talks about the application of Work in one's life, such applications are constantly related with each other, and it is this particular growth or the development of something within oneself which is linked up also quite similar to a chain or a thread which runs

through your experiences, and that the reason why this Work can be so useful is that at certain times when it happens to come to your mind and you start to think, and you try to find out if perhaps that would be a very good time for you to apply Work, practically every time when you happen to think that, is the right time. It does not mean that you have the strength, or even enough desire, but the opportunity is there. And it is not true that a great deal of so-called scientific knowledge where you are much too much dependent on the outside conditions, or even dependent on certain instruments you have to use. Even if one says that in ordinary life being a philosopher and I want to continue to think, you become limited with the capacity of your mind. And after some time the mind is tired. But you see it's interesting of this kind of Work that the mind is not tiring. Your ordinary mind of course always will be, and you will fall asleep. But this what we are talking about is not subject to becoming tired. It is subject to something quite different, in yourself, having possibility of an ability which can at times become aware of you. It is at the present time in such a state that it has never been used, and that when it starts to be used, it has a tremendous capacity for further growth. And that is inherent now, in anything that is young, and cannot at that time even think about the possibility of getting tired. Take for instance when a person is young and is interested in all kind of ideas. Nothing really at that period is too much, and it's only that

sometimes the instrument of the body makes him tired; his enthusiasm never tires out, as long as he is young. It is exactly the same with Work. And the reason for this is that both have to do with a quality of Life within oneself, and it is as a result of the recognition of such Life that there is no possibility of becoming tired. And in addition to that, the question of the application of Work can take place at any one time. So you eliminate, right away, all conditionings, and you will of course find that certain things as Time, or a condition which you experience, is more conducive to the possibility of the application of Work, that in itself has nothing to do with the Work attempt itself. It has to do with the surrounding, which is determined by the unconscious state of the mind or the feeling.

I say this simply because you must not have any idea that you cannot Work. I never believe in that. When Work is understood, it always means that you recognize Life, and with this Life there is an attribute of a wish, we say, to grow up. But in reality it means a wish for this Life to become free. And whenever anything is bound, and realizes that it is bound, and it does not like to be bound, there is always the wish to be set free. It does not happen that any of such a wish is eliminated because that what is Life is tired. I hope you understand that quite well, because you see, that establishes the relationship between yourself and Work. And it is really that what you should extract from any kind of a meeting, any kind of reading, any kind

of discussion between yourselves. Anytime that you happen to think about Work, that you establish then, for yourself, a desire that that what is Work could then be applied, and that you would not take any objection from your ordinary mind trying to tell you that it cannot be done, as having any particular value.

You understand what I mean when I talk about Work? Because by this time you ought to know. And although it may be -- it may be at times not very clear, it is really extremely simple.

One discovers in oneself a certain bondage. With an ordinary mind one knows that what is Life within oneself, and which parades in this world as a human being, is not at all able to behave in the way it sometimes wishes to behave and is constantly and quite obviously bound by the shape and the form of the body itself. And that that period of growth of a person from his birth, and being associated then will all kinds of conditions of the Earth, and educated in certain ways, has more or less become clear to him; and even more and more crystalizing out in that what has become a form, and has prevented Life from being expressed in different ways, so that when a personality starts to exist as it is, it is limited by the manifestations of the personality. And it even includes the way of thinking and the way of feeling. And in that way we simply mean that the person is mechanical, as a simple machine having to behave the way he is behaving. Now there is really nothing against that, as a statement,

because for the purposes for living on Earth it's quite all right that a person is mechanical, because there are thousands of things on Earth which are mechanical. And we use them; we use them more and more, and the more our brain is able to make more and more computors, the more of course we will use such machinery, and the more we will allow ourselves to become a machine. I think there is nothing against it, as long as Mother Nature doesn't rebel, and of course as long as we ourselves do not rebel. Mother Nature will not rebel as long as we remain for Mother Nature what we should be in accordance with the rules which prevail on the Earth. And simply being here as a human being, and taking in air, food, and impressions, enables this particular person - and any one person - to live in a certain way by which then such food is converted into different kind of substances, which you might say are radiated out from a human being, and which belong, through the conversion process, to a certain current which we call Involution. And since man is part of such involutionary law, the functions needed for Mother Nature and the maintenance of the Earth, and also whatever is left on the other side of the Cosmic Ray, are satisfied.

One may not always like such conditions, and one can of course fight against them, and you may feel that they ought to be different. But you see, you make really a mistake. Because what is really that one wishes to be different? There are two standpoints. One is to look at human beings on Earth as fulfilling a function. One looks at it as an

overall consideration of organic kingdom, in which human beings of course are--of which they are part and where life exists as we recognize it, also in lower forms of animals and plants. But from the standpoint of Eternity - as we sometimes say 'sub spatia eternitatus' - it doesn't make any difference whatsoever what any person is doing, providing ---provided he is so-called 'alive'; provided he is taking in food and converting it, and then remaining alive in maintaining himself. And whatever then he may perform, as long as this requirement of the Earth is not violated, as man fulfills his function on Earth.

From that standpoint, there is absolutely no difference in the behavior of a human being, or in any human being. And it has nothing to do with the development of his brain, or his feeling, or his body. Then only that what is the body should be healthy. And for most purposes, the body is healthy enough to be a conversion machine to help maintain Mother Nature at the place where she is; I say, from a standpoint where Mother Earth is considered in the Cosmic Scale. There are certain proportions, certain relationships which of course belong to that kind of a viewpoint of the World. And it is not very usual for a man to think about that, because what he wishes to consider is himself in relation to other forms of life. When he starts to consider that, he has a different kind of a measure. And then there is something that he starts to describe which really does not apply to the expression of Life, but it does apply to

the expression of Life in a certain form, and whenever that form is considered, then one starts to believe that that what is of a different kind of form is sometimes more useful, or has more value than another kind of a form. And when the emphasis is on the form only, then of course I have to judge the forms, and when I consider the forms, I have to see what is the purpose for which the form exists, and then the measurement is based on the performance, and it is then that kind of a quality that comes to the foreground which becomes the measuring stick for life on Earth.

And then we use words like progress, or even development; sometimes industrial; sometimes economic; sometimes political; sometimes - whatever we wish to call it. But, in any event, it has nothing to do anymore with Life; then only to the extent that life continues to exist, and the emphasis entirely on what the man as a Man represents on Earth.

I think you have to keep these distinctions quite clear, because when one talks about development of Man - in the sense we mean it - the form becomes less and less important, and Life becomes important, and particularly when we attach the reason for wishing to Work on the basis of that what is now bound which ought to be set free. Now philosophically, I can question even that particular statement, because one can simply say that Life as is now on Earth, and even if we call it bound, what is the reason to assume that it should be set free? And there is no direct proof for that either,

and only one little thing: that man dies on Earth. And that then together with this death, not only that he does not exist anymore - surely, his physical body doesn't - and that it returns to the Earth, but that also, his particular function, as seen from the Earth alone, is also finished. And that for that reason in the lifetime of a man, he tries to create certain things which he hopes will have more permanent value. And he starts writing books; and he makes machinery which will last; or he would like to consider contributions to the functions of life, and perhaps even hopes that his name will become classical. But you see, these things are based on the continuation of forms, and not on the continuation of Life. And the fact that the form dies will start for a man - even a philosopher - a certain question: what is Man for on this Earth? So it brings back something different: is form actually different from Life? And that's a very difficult problem to consider, because what we call 'aliveness' in a Man is very often associated with his feeling and his emotional states. And it's quite easy to say that intellect is not sufficiently developed, not as yet, but that his feelings exist and that even the possibility exists of having deep feelings and becoming emotional, and also that in the nature of an emotion, not being bound as emotion to a particular kind of form, but being dependent on rates of vibration - as one simply explains it - that then, in the emotional state something could exist which does not exist in the material form as we know anybody to be. And then

we run up against another difficulty: that, for Man, his feeling is constantly expressed through his material body.

And that is really the reason why one has to think about the necessity of Life being bound up to the form of the body itself. You see, it is interesting because if an emotional center could function independently of the manifestations of the body, or if there could be manifestations of an emotional kind which could become pure emotional manifestations, there would be a reason then to assume that there is a difference between the body itself and the feeling, and that therefore if the body would die, that feeling could remain in existence.

When the same problem exists for a Man who is so-called 'alive', and when his aliveness is expressed by means of his feeling, his awareness of Life in him, that then, it is logical to assume that when he dies physically, that his emotional state must continue as Life. Not life in the form in which it happens to be on Earth, but having received then a little bit more freedom, that it could continue in a different kind of a form, more ethereal.

When one talks about it in that way, the consideration of that what one has to experience of life on Earth takes on an entirely different coloration. Because it's almost - if that is an aim - the sooner we could die, the sooner there would be an opportunity for that kind of Life to be set free.

So that is one way of looking at the necessity of Death. But the other is: if actually Life can be separated from a

form, it ought to be possible to do that when Man, living on Earth, can experience a separation of his feeling from the manifestations of his body. And that therefore the problem regarding the effect of Objectivity on a Man is now very definitely linked up with the possibility of a separation. And this time it is the separation between what you might say now 'two forms of Life': one is the continuation in the physical body and the manifestation of such a body, and the other is the continuation of Life in an emotional state and separated from the material form. If that problem can be solved, then there is a very good reason to assume that Life will continue to exist after Death.

So this is the problem of Work. Because I wish to have assurance that this Life which I now find in myself, can continue, otherwise, I do not wish to be interested in any form of development. If I feel that I'm bound by the conditions of my body, and that after some time it - that is, this body - will have to die, and if in the meantime I've tried - you might even say - to 'free' my Life from it, when it doesn't continue to exist, I have no interest in life whatsoever. And after a little while I have no interest--no more interest in the manifestations of my body.

The reason why I want to continue with Work is that inherently there is this interest in the continuation of Life, and there is the interest which is based, of course, on the continuation of Life after Death, that that what is now starting to develop will have a chance to remain in

development even when the body itself, as physical form, drops away.

The question for Work is to see in how far the separation between physical manifestations and the cause of such manifestations when they come from my emotional state can be separated. And this explains the reason why I would like my mind to become observant of manifestations only. And you must understand now why it is done in that way: because without considering the source of the manifestation, I consider the manifestation as such, and I say it is alive because it manifests. But what I want to see in such a manifestation is really Life causing the manifestation to be what it is. In reality then, if I could observe Life, I could observe my emotional states. It's a very logical reasoning. And then the description for Work is if that could be done, I will have to consider my manifestations simply for whatever it is, as a form being manifested without the description of that form. We simply say: it has to be accepted. And that what is then accepted as a form will allow me to become aware of the existence of Life - you might now say even - 'behind' such a form.

But you see, I run into these kind of difficulties when I want to do this, and I say it is necessary, because I know that my mind is really incapable of that kind of a process. And although I would like to separate the form from the manifestation - that is, the form from the Life as manifested - it is very difficult for me to do that with my ordinary mind.

My ordinary mind functions in such a way that whenever it happens to look at that what I am or my behavior, that immediately it starts to pigeonhole it and classify it. This I must know of my mind the way it is, and it is perfect as far as the Earth is concerned, because exactly that kind of a mind that will start to distinguish between the value of human beings on Earth, and which happens to think about so-called 'progress', and that the mind is incapable of seeing things actually as they are, free from interpretations. That is what I call the associative values of the brain as it is now.

From the standpoint of Work on oneself, it's absolutely useless to keep on describing the conditions of the Earth as being bad. One says that in certain conditions it is difficult to Work, but the emphasis is then on the difficulty, and the solution is that one has to have more of a wish. But it does not exclude the possibility of Work at all, and the reason of course is obvious. The purpose of Work is entirely different from the purpose of behaving as an ordinary man on Earth. One wastes a great deal of time in trying to describe the bad conditions of the Earth, and the bad conditions of humanity, and all the different things that have become crystallized, and where of course, in one's ordinary life--and one says then unconsciously, I happen to live with and be in it; that for that reason a great deal of energy goes into the thoughts and feelings about it. It is of very little use for me, when I want to extract something from it

for my benefit to grow in a different direction, as I say, 'away from the Earth' when that 'away from the Earth' indicates the possibility of more freedom. And one must constantly keep this particular difference in mind, because you see, many religions talk about the condition of man on Earth, and the way he is, and that what prevents him from growing, even going so far as to say that he cannot do it by himself, and he needs something else in order to help him, or he needs a bridge in order to go past the bridge and over the bridge towards the condition of Heaven. All of that of course, is quite correct, but it is not interpreted in the right way, because it has to do only with what a Man has to do when he wants to grow up and away from the Earth, and then it has nothing to do with his behavior form on the Earth itself. This is where the difference between dogma and doctrine comes in, and dogma constantly emphasizes behavior. And whenever any religion starts to become organized, it becomes adapted to the conditions of the Earth itself and Mankind, and describes then for Mankind what the behavior should be, and more and more the emphasis is lost on the Life of such a Man, which, of course, is paramount, because that's the only reason he happens to be on Earth. I only mention that, that simply because I'm interested in Life, my approach to life as I live it on Earth is quite different. I will consider that what I am as a human body manifesting, simply as a form of my personality with which I have to Work, and I simply use that for whatever I can when I say it is the object of

my observation, but I don't want any further description of that, because it is of no use. All I wish is to be able to see through it and to find out what is Life of myself.

So when one starts to describe Work in very simple terminology, it is necessary for something to discover my Life. I say that the mind as it it, being associated with all kind of other thoughts which have to do with the Earth itself, is incapable of doing it, and one simply says that what the mind of a man is busy with is the description of his past and the anticipation of his future, but that the solution could be reached if a man could become aware of the moment of living in the present.

It's simply another way of saying what is Simultaneity? The reason why one talks about that kind of a word is only one reason: to eliminate thought processes of which we are now and with which we are now familiar.

That what we call thinking has to be eliminated when I wish something of my mind to become aware. When I say that my mind is incapable at the present time, I have to find something that could become capable, and the only way I can even conceive of that possibility is by the creation of something that does not exist at the present time. But I still am not clear where it should then be, and knowing that it has to be a mental function, dependent on that what it can do in the form of, or, in a sense, of wishing to become aware of my body existing, which will then give a fact of the existence of my Life, that that kind of a process is linked up with

the mentality in some way or other, and if thinking is excluded, I have to find out in the first place where can my mind function in that sense, and in the second place what is it that such a mind ought to do in order to have facts which I say are objective. We leave out of this discussion now emotions, because they constantly are present, and emotion must be there in the first place as a wish that I want to Work on myself, and when I now know what it means when I have this wish, I'm dependent first on the instrument which will become aware of the existence of myself, and the second place again, that what is received as information of myself has to have a certain value simply as a result of a mental process, but only going as far as the designation of the existence of a fact, and no more. My Wish has to be pure, simply because I cannot wish for too many things at the same time, and when the Wish is actually that what I emotionally desire, and what I think is necessary for my growth, I exclude in that wish whatever the manifestation of my body is, because my mind then will take care of accepting any form of manifestation of the body, and you must see now that in that process the Wish is set free from the manifestations of the body.

It is really quite beautiful to see how at such a time there can be the two things functioning together, and as a result of the mind functioning in a certain way regarding the body itself, it produces a wish independent of the manifestations of the body, and it accepts any manifestation of

the body as an object for observation by means of the mind and this time the mind functioning in a conscious way instead of being unconscious. By that now, I mean again that the mind is then free from associations, and again looking at what is meant by this kind of an impression received in the mind, is that the freedom what I now say of associations, is simply expressed that it has to become free from either a thought of the past or a thought of the future. It has to become free from a memory and free from expectations. It is free also from descriptions. It is free also from that what I would like to become, and the emphasis is only placed on the wish for something for me, belonging to me, to be awake to myself as Life.

It will take quite some time before you start to understand these concepts correctly. You will have greal deal of trouble when you start to apply. You have to remind yourself constantly what is Work and the aim, because in this kind of a Work, when it is and it has to do with the possible development of a Man as he is now, and considering his potentialities, that then constantly that what he is as a personality will come to interfere; not only his mind, but even his feelings, and in general a certain amount of knowledge which has already been acquired in his lifetime and which, of course, is based on his experience, and whenever one talks about the experience, and it is an experience of oneself, it has become a possession, and no one is willing to give up that possession, because it's the sole reason why he is interested in his life.

So, for that reason I'm really up against it, because I say I want now something to grow in me, and at the same time that what has already so-called 'grown up' is constantly interfering with that growth, so that the subjectivity as expressed by what one calls the crystallization of one's self as a personality objects constantly to any kind of a possibility existing, if possible, at the same time, but not even allowing it to exist, because the whole structure of my subjectivity is at stake. And then if I want to pursue a definite road towards Objectivity, I have to lose my Subjectivity in order to find Life in an Objective Sense.

I hope you can understand what is really involved in that kind of a payment, because if I know that I'm unconscious practically all the time, it means that practically everything of me, belonging to me as I consider myself to be as a personality, has to be slaughtered. It has to be done away with, and something else has to start to grow, and if I believe even that that what could start to grow will gradually become a container of my Life, I need a tremendous amount of patience to make such a transfer. Of course, in the first place the container which I would like to use and in which I would like to put my Life does not exist, and if it starts to exist, it is very small. And in the second place, even if that would start to function, the accumulation of data about myself, and this time free from interpretations and only as the result of the purity of a wish, is extremely difficult for me when that what is the accent of my life to which I

hold on, is so tremendous in comparison to that what I try to create. And this conflict between the little bit of Objectivity and the tremendous quantity of Subjectivity is like a process which requires patience, almost unending patience, and the difficulty is even aggravated by my crystallization of myself in which that what is my Subjectivity, I care for, to such an extent that one says I love myself. So that that what is now in ordinary life acceptable as a little bit of self-love, and even respect for oneself, which perhaps at times is called vanity, that that being allowed in ordinary life, to a certain extent, not too much because it starts to stink at a certain point, but when it is still there, and it doesn't do any particular harm to anyone else, of course one can live with it. But when I wish to develop something of myself and then such qualities immediately will start to interfere.

That is why the path is long and that is why the attempts have to made thousands of times. One does not wish to give up one's life, even if there is a 'fata-morgana' indicating an oasis without having any assurance that there is water.

These conflicts will come up in Work, and they can only be overbridged by sincerity of purpose. If I continue to want to Work on myself, I will gradually become aware of the enormity of what has to be cleared away as debris, but since that clearing away can only be done by that what I call 'the beginning of 'I', and since that'I' is very small, it cannot clear away very much debris in the beginning. And this is

my saving grace, because I cannot lose myself as I am. I can lose a little, but I could not live so-called 'by losing myself' because I have not found, as yet, the kind of container which would contain my Life and continue with my Life. I say it is a saving grace, because in this kind of a process the gradual changeover from one state of Subjectivity into another applies to different aspects of my personality, and when I now simply single out certain forms which I would like to become aware of, it is nothing else but a little indication of how to start, and all kind of exercises and things that have to do with either sensing or draining are just pitiful little bits of things in relation to that what ought to be done. The question for myself when I look at my life on Earth is that I want to become a Man, and I'm not going to just become a Man by sitting down and meditating a little bit, or even at times go to church, because what I need is a constancy of an attempt in ordinary life to be reminded that Objectivity could exist and that, perhaps, it should exist at that time. I have tremendous odds against me, because in such processes I'm up against my ways of thinking, the way I also feel. I'm up against habitual ways of behavior of my physical body. In short, I'm simply up against my unconsciousness, and to simply throw that overboard and not having anything to take its place, it would be a form of suicide, and that I don't wish, because I cherish my Life more than doing away with it.

So, one is bound now to gradually loosing--loosening up the bondage, and for that one has to have patience, and for that I say the grace form the Lord is given to a Man to apply in accordance with his capacity. Now this has to be understood in the right way so that it is not misused as an excuse for not Working. You see, together with that statement you have to remember that Work can take place at any time.

So, if I now wish to develop a conscience regarding Work, I have to keep these two things in mind. I say, that what is possible for me is possible at any time. That has to become an experience of that kind of a saying of myself, that when it is an experience which I agree with, within my inner inner Self, that is, the agreement of the experience goes to my bones and not staying at the surface only, then I look at the opportunities I have in a different light, and then I know, particularly since I know that an attempt of Work will not tire me, what I need is the enthusiasm of the Wish to grow up, that then, many times are given to me that I really could Work, and I don't.

The conflict which then starts to exist in a Man is not anymore that he cannot do it, but that there is not strong enough Wish to want to do anything about himself. And this brings us back completely to the motivations of a person; why should he even be interested in Work? Or if he has been interested for a little whileand has even applied something, that then certain states happen to come to him, and gradually his interest disappears a little, and after a little while, the

interest is put on the shelf, and his ordinary subjective world continues to exist. And the person loses himself in that, and maybe many years go by before something happens. And then maybe all of a sudden or something unforeseen, or whatever it is that brings a thought to a person's mind, may then remind him that there was value in that what he attempted many years ago.

It will be like this with many of us. Don't think that you will be able to continue with Work in the same kind of intensity. There is bound to be a difference in the development of yourself with your attention in wishing to Work, even if at certain times you would swear up and down that you will continue. Such a statement is only a subjective one, and it becomes then subject to decay, because that is the condition of life on Earth in the form in which we happen to live it.

The determination based on the motivation comes down really to one thing only: there is Life, and it ought to be free. That conviction becomes a wish. I set out then in my Life on a certain road, and I constantly remember that that what is Life in me is imprisoned, and the reminder which I have is indicated by the uncontrolability of the behavior of myself. The stupidities I make and allow in my mind to exist, the superfluity--superfluousness of a certain emotional state sometimes gushing out without any control whatsoever; sometimes going over into sentimentality without any value; sometimes being spent in the direction of letting go of your anger, or in certain ways by which one says I hate or I love,

which are both not true at all, but just a little form which one uses in order to pacify oneself, or sometimes even trying to act sufficiently that it will pacify someone else.

All such things are losses of energy for which a Man is responsible, and when he realizes such responsibility, then he will have a motivation for the Wish to Work, and more and more such responsibility dawns on him, and more and more he is willing to take that responsibility, the more and more he will create such conditions to be reminded of his Work, and this time it is his Work, because there is no other Work. From this standpoint, all work on Earth is no work. It just is activity.

Work in the sense we now mean it is a capital "W". It is a Work for a development and a growth. It is a Work, and the attempts which are being made which then will bring up a variety of conditions of one's unconscious state, and sometimes, experiences which are not only unusual but completely new as a result of the separation of the centers which gradually take place, such separation, as a result of the presence of an Objective Faculty.

The condition in which Man starts to live when he is in the presence of something that is higher than he is, either created as a result of his own effort and endowed by God with Life as coming from Above; or created by him as a result of his prayer for wishing a contact with a higher level of Being; all of that doesn't matter, because the whole aim is then for a Man to get out of this world, if he possible can, as decently as he can do this and as soon as he is able.

His Conscience will not allow him to leave this Earth without having paid what is the requirement, or the taxes, you might say, which are exacted by Mother Nature. This depends on his Conscience. A person who commits suicide has no Conscience, surely not at that moment, because it is overpowered by something of his mind which at that moment does not function, and since at that time it cannot function, it cannot give any reason why he should not kill himself.

One has to be so careful about these kind of concepts, that they are not going to make you crazy. I say this quite advisedly, because if you don't stay simple you will try to interpret such variety of new experiences in the light as a result of Work, when in reality they have nothing to do with that, and it is not a logical result. It is a result, but not of Work, It is a result of something that takes place when one is interested in Work.

The results of Work itself are quite obvious. They are the production in oneself of something, the creation of an 'I', which when it becomes aware of oneself, gives one information about oneself. Work always must give information, knowledge, self-knowledge, accumulation of data of oneself; data which are reliable because they are, sometimes I say, I hope, 'absolute'; but they are for me, permanent, and the reason for the permanency again and again, and this you must keep in mind, is that it can be permanent because there is no conflict between my mind and my feeling. But I must continue to acquire that kind of knowledge and not look at all

kind of states which I happen to experience, and then settle, as it were, for them.

For Work they have no value. For an interesting sidelight on the possibility of becoming a little bit more free, they have value, and they have value when one looks at them in the light of giving more and more an opportunity for Working. So instead of denying such states, they become an opportunity, and the only way by which they can be used is at such a time at least to try to make an attempt, as one says simply 'to wake up'. One is up against it in that kind of a state because mostly, such a state being emotional, requires such a tremendous amount of energy that there is really not enough even for a little wish for wanting to create an 'I'. So it's already a foregone conclusion that it cannot be that kind of a result. But one accepts that what is this state, and lets it die down, and not feed it by thoughts and interpretations. One must let it die down, and then when it has reached a certain level where the energy expended on the state as it is, is less, that then there is more energy for the wish to create an 'I'.

I hope that you understand these kinds of things, because now we talk about the application in daily life, and I say each moment of Life could become a moment of observation of such Life. Each moment can become a moment of Awareness. Each moment can belong to a Conscious and Conscientious state. This is the definition of a moment, it is not a second, it is not subject to any dimension of time at all. It is a fact of

existing without dimensions; that is, a point without the possibility of movement; just an existence, and I link this now up with the existence of my Life. Then the moment becomes my moment, although there is no possession in that; it is something that belongs to me. When it belongs to me, it takes the place of that what belongs to me in an unconscious state, and I call Time. My Time belongs to me. Gurdjieff calls that "unique subjectivity." Each person has his own Time. When his unconscious state of his body stops, his Time stops. It doesn't exist anymore, simply because Time for a man is like a stream flowing through him with which he has contact, and it is this flow of time that can be helpful in understanding what is a moment. As long as it is flowing, it is subject to a dimensional world, and that what comes from the future and comes closer and closer to me is during that Time-length measured by how long it takes before the future becomes a present, a presence. And when this Time, as a current, flows through me, when it leaves me, this Time I define as past.

The function of the brain of a man, in the 'unique subjectivity', is to have a concept of Time that when it comes towards one, it is considered as coming towards one up to a certain point where the future stops, and in the mind it goes over immediately into that what becomes past, because Time in that sense has no stop. It continues in its current and I am subject to that current. When it changes its aspect from future to past, something is taken away from the Time concept of myself. Try to understand that. There is a tremendous

difference in the thinking of Time as Future and the thinking of Time as Past. It is a difference when I say it goes over from one into the other, that at the point when it goes over, and I call it Present, all the thought of the Future disappears, and the thoughts of the Past have not as yet appeared.

This process, when it takes place as a time-flow, flows; makes me at the moment of my Present giving me the realization of a moment of existence. At that moment it is free from Time concepts, and it is free from mental concepts as I know my brain to have. This is the point of Awareness. That is called 'Simultaneity', because the registration of the fact of my existence at the same time when it happens to occur does not leave any time element between that what takes place and the recording of it. This is what makes it simultaneous, and it is instantaneous. This is the concept of a moment which occurs in different religions, and it is that kind of a moment when one can experience it, which gives one, at that moment, the freedom from Earth. That is why it is important, because at that moment I leave Time, and I die to my Time, exactly the same way as when physical death takes place my Time also dies with me. But when it happens in a moment, and there is something then that registers that fact of the moment, something in me remains alive, and it is then intentionally created as a possibility of recognition of that aliveness, in the moment, which gives me the freedom from subjectivity.

That is really the crux of the matter as far as the concept of Simultaneity is concerned. It has absolutely nothing

to do with something that takes place at the same time as something else. It was mentioned last Monday; it's absolutely absurd.

Simultaneity is really the changeover of a point in Time to a moment of Timelessness. And that concept has to be understood, because it is based on what is the emotional concept of impartiality. You see, when something in me takes place which becomes aware of my existence, although that is a mental functioning, I want that mental functioning to be pure, and I don't want interference with any kind of a form, not only description, but even of preferring it one way or the other. I don't want to describe it, but I don't want any value either. I don't want a liking process or any kind of a feeling about that what I'm seeing, so-called 'seeing' of which my 'I' becomes aware, and it is that process in which then the purity of the thought must be as a result of the purity of the Wish which includes then the acceptance of myself as I am, and the wish of 'I' to receive information about myself which will give me self-knowledge of myself of a kind about which there is no further questioning. That then that what is observant must become impartial to that what is being observed.

It is a requirement of Consciousness and Conscience to become impartial and to become simultaneous. It is not a requirement of the unconscious state at all. The unconscious state remains on Earth; remains constantly critical; remains constantly absorbed in ordinary affairs, deep as they may be and deep as they may touch you. Unconsciousness keeps your

ordinary feelings, and a little bit of an emotional - for whatever they are - they keep your thought processes in whatever they are. The brain continues to function unconsciously, all the time, the same as you continue to breathe, the same as the blood continues to circulate as your heart constantly remains pumping in and out of blood, your lungs keep on functioning. That is the condition of your human being, and it has nothing to do with an attempt that one makes of the creation of an 'I', then only where it touches at the point, which point does not exist as point in dimensions, but at the moment of the realization of the existence of this body, that then because of that, a little 'I' is aware of such existence, at that moment.

Try to think about these ideas and concepts very clearly, because if you don't understand them in the beginning, and quite right, you will not understand them later. You'll go off on all kind of by-ways and roads that lead to nowhere in the end, and you will have to make detours. Stay on the straight road. Don't use interpretations from someone else, I would now say, when they differ from what I'm telling you. What I'm telling you is the truth about Work in the sense of Gurdjieff. You can verify it in two ways: one is by reading ALL AND EVERYTHING and trying to understand it; the other is by application in your own life, and deriving from that your own experience. And then when you can do this and come to conclusions for yourself, you will see that what I'm telling you is the truth, also, for you. Don't believe in interpretations

as they are in some books. Don't try to understand a religion in a certain way as just a nice form of behavior on Earth. The relation of Man is between him and God; a higher level of Being perhaps going through different layers, or levels, finally amounting wherever that may be at the top of a mountain climbing up to the top to have the panorama of the totality of all things existing. How many layers, concentric circles, whatever it may be, whatever laws that have to be passed, from whatever numbers you want to give them, you will finally come to the last, which is the Law of Three, in which there is the last possibility of Unity, in which such Unity is comparable to the possibility of fusion, in any sense that any mystic means it.

The aim for Work is to try to understand one's life on Earth, and to utilize the conditions of Earth as they are, wanting to accept them in order to use them then as a stepping stone towards a different kind of a level, which level when it is a stepping stone is like an escalator. Perhaps it is not such a bad example. It's not even an ordinary stairway. In a stairway it is you who have to take the steps. In an escalator when you continue to use the steps, it is God who makes the escalator come up.

And this is what I really mean. When 'I' is created as a result of a sincere and honest wish on the part of human being, he creates what he thinks is most likely the possibility of an Entity in the image of what he thinks it ought to be, giving it attributes which he believes in as not being of

this Earth. They are limited because his subjectivity limits him, and for that reason his prayer in wanting to create that is to wish that the higher form of Being, and sometimes he will call it God, will come and look and see if his little creation is worthwhile enough to bother with. And one asks God, please give it Life, so that when it is enlivened, it can help me and could become a guide and could start to grow.

Where does Life come from? One says father and mother. Is it really? It is just a few cells that happened with a couple of sperms and the rest, but do you know if Life, actually at the moment you were conceived, was just that? If so, why do we talk about astrological influences at that time, if it all came from father and mother and ancestors? And is there maybe a certain definite reason why one has been conceived at a certain time with Life given, from God. Why the term "God's Child"?

You can say spiritually 'that must be it,' but I'm talking about Life within a man when he has an ambition to set it free and to develop his inner world. Of course that must go together. It just cannot be separated if one once comes to the conclusion that Life is Eternity. Then, of course, all such things fall in place, and then they belong together, and then one Works as well as one can with the ideas and the concepts of an Objective Morality indicating then that something can take place within a man which then can conform to that what is higher law of his own Life towards freedom to become

in reality a Man, on Earth if he can, because he has a chance now as much as ever to eat his Karma. One calls it the 'sin eaters'. Because that what is for oneself the difficulty, it is like a sin, so that that what is Life cannot be expressed. But when I eat it, it becomes part of me, and then having digested it, I will never thrist for it anymore.

That is why this process is right if one wants to live; that is, if one wants to live totally. If one just wants to live a little emotionally and a little intellectually, you will stay on Earth. There is no doubt because there is no chance to get away from it. Your subjectivity will continue in the further development of your brain with your thoughts, and in the development ofyour feelings with all your aesthetics.

The newness of the introduction of a concept which belongs to an objective world is exactly that associative processes of the mind are eliminated; that Time, as conceived by the present mind, is eliminated; that impartiality is introduced and eliminates that what is ordinary feeling for a man; and that gradually the freedom starts to operate in the manifestation becoming free, as a form, from that what has given the form the Life for such manifestation.

The problem in the beginning is only between that what causes the manifestation of a result of feeling, because that what is the result of a mind as thought can already in the very beginning become objective, but the feeling itself, being constantly attached to the physical body, has to be cut off, as it were, or separated, sometimes with a cleaver, with an axe,

because one sometimes does not wish a certain emotion to become expressed, but if one uses that, the Wish for Work must be there. If that isn't there, it is a tremendous calamity. Don't ever try to stop your so-called 'negative emotions'. They are absolutely wrong if you ever make such attempts, and don't believe the book in which it is written. It is useful at times when one knows, and then the non-expression can then utilize the energy when there is an awakening process going on for the feeding, particularly for one's Kesdjanian Body. But otherwise, don't monkey with it.

One is interested in simple forms of manifestations. One wishes something very simple to exist which could become aware of such manifestations, impartially, and simultaneously. One wishes this little 'I' to grow up in the image of the Lord. One wishes this 'I' to become a guide for the unconscious state of Man. One wishes this 'I' to remain in existence as continously as possible, in order then to provide opportunity after opportunity of contact of such conscious states and such conscientious states as expressed by 'I' and 'I's' Life, in reality with that what is unconscious behavior of a man, for the sole purpose of helping Man to grow away from that what he is as an Earthly form of his personality, gradually, with a great deal of patience, and Hope and Faith, to become an Individual in the eyes of the Lord, belonging to what we call with our simple terms on Earth, trying to express a concept which is completely beyond us, we say: I wish it could be Heaven on Earth, and even we have the audacity of hoping that such a Heaven could exist within oneself.

The timidity with which one must certainly at times approach these ideas, because so much is at stake and that what is required for the recognition of a higher force of Life, wishing it even to be present to one, one takes on such an obligation which ends up, I say, 'in timidity' in really understanding the nullity of oneself, or sometimes, as Gurdjieff calls it 'the slug conditions' of what we are.

Fight your self-love, your vanity, your stupidities, your belief in yourself. Fight them if you want to grow up and away from the Earth. They have only a reason for existence on the Earth, and as long as you wish to remain Earth-bound you can have all the self-love in this world you wish, but when God is somewhere, and sometimes one says 'omnipresent' including this world of the Earth, when one wishes to grow and become what one ought to be, there is a hope in one's heart and the strength in one's mind to wish to continue to try to understand. Then Man, finally, will find the door open to Infinity. Good night.

END TAPE

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